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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE PROBLEMS OF MEXICAN IMMIGRATION

IN THE SOUTHWEST

Submitted by

Anna Browning Diveley

(B.S., Washington College 1893)

In partial fulfilment of requirements for

the degree of Master of Arts

1925

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PROBLEMS OF MEXICAN IMMIGRATION IN THE SOUTHWEST

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PROBLEMS OF MEXICAN IMMIGRATION

IN THE SOUTHWEST

A mutual understanding of the people of the United States, and of the Mexicans, who came to us, is necessary for the happiness and well being of both.

If we do not utter the words, we sometimes assume the attitude, that we do not care for the Mexican who comes to us. We admit, that, he may have good traits, but he is unattractive, he does not have our ideals, our standards, nothing in common.

Let us be frank, do we know very much about Mexico, or the Mexican at home? Before we pass judgment let us take a glimpse into Mexico. When we studied the map of Mexico and found the shape almost the shape of a cornucopia, with the long coast line on the Pacific Ocean, and the long mountain range with all its beauty and varieties of climate, we did not realize the size of our near neighbor.

To enter Mexico we must cross a part of the Mexico within the United States, a mexico of history and of people. "It is a land in which early Spanish Conquerors mingled with the native Indians and built two of the oldest towns in the United States, Santa Fe, New Mexico, and Tuscon, Arizona!" (1)

A great area of Old Mexico is within the United States.

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With only a backward glance at the progress made in developing this agricultural and grazing territory and a memory of the strugles, we will continue our trip.

The long mountain range, with all its beauty and varieties of climate, ~~they tell us~~ is fifteen hundred miles long, and higher than Mt. Washington. The low lands are warm and the people are sluggish; the higher altitudes are bracing and have a very desirable climate. The highest peaks are much colder. "This long mountain range comprises about three fourths of Mexico, and is covered with a population twice as dense as Michigan and Minnessota and is as large as the original thirteen states of our Union." (1)

We drew our conclusions concerning the country down here, from the people we saw crowding our immigration stations on the border, did we not? Now we find a country rich in natural resources. There are forests of pine, mahogany and other timber. Mexico has oil, copper and great quantities of wheat, hemp, corn, cattle, fruits, coffee and sugar.

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finest soil in Mexico. These conditions fall heavily upon the poor ignorant masses. There is no public opinion to help release these people and it is to this class that we must give the most of our time.

In a country so large, and so old, there must be some very interesting history. Our friends tell us "that beside tradition, there is no guide pointing the way of these mysterious interesting races, other than the aid we may get from linguistic studies, and by comparing what little information we may get from ethnological investigation, archaeological remains, and mythologies of various families.

"Two great racial traditions in Mexico point to distincty different origins for two leading races of the country. Nahau tradition indicates that they came into Mexico from the North by the way of the Pacific Coast, while Maya tradition just as surely points to the East and more specifically to the Coast of the Gulf of Mexico as the direction from which they worked southward into their present habitant, and yet tradition tells us when the great Nahau God of culture arrived in Mexico it was by the way of the Gulf of Mexico, and he departed by the same route. This, and similar traditions they use, prove that the Nahau tribes must have come from the East. However, there are much older races in Mexico than the Nahau and Maya. The Nahau is considered the most important, and the Maya the most civilized of all native races." (1)

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There are many Indian legends which tell of the migration from the North, also of wanderers from a far country.

The southern part of Mexico in the region of Tabasco and Chiapas is called the cradle of all Indian civilization in Mexico, and from the ruins, indications are, that culture of rather high rank flourished one thousand years B.C. We find there is strong evidence that the greatness of the power of the Aztec was reached during the centuries Europe was in Middle Ages. The inheritance of Aztec customs mark the business of Mexico today.

To the racial history of the Mexican, the Indian contribution has been one of vital force. Through Mexican history, hatred of the white man for his self-assured superiority has sprung into flame.

"For four hundred years Mexico has lived in racial isolation. Through the three Colonial Centuries no white man, except Spaniards, was allowed to enter; then through the one hundred years of independence, with the exception of a few years at the last of the Diaz rule no other foreigner attempted permanent residence in the country."(1)

This racial isolation is a very important fact in Mexican history. She had these years of Spanish culture. In Mexico there is no change. The standards of hundreds of years ago are her standards today. The yoke of custom bears heavily on the Indian mind. His standards of value

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have come down from tradition. His traditions are very essential elements in his mental process.

The Mexican is superstitious. Some of these superstitions are quaint, and very interesting. When we found whole villages making just one article, for instance, baskets, or pottery, while food had to be brought in from a location where an other group were agriculturists, we ask why? Only to learn that it was a tradition, and the superstitions of the Mexican would not allow a maker of baskets or pottery to be an agriculturist or an agriculturist to make baskets or any other article. Customs that are felt from birth follow to the grave. Aztec custom marks the business of Mexico today. Politeness in business is just as common as politeness in social etiquete. Mexican social etiquete is founded on a courtly tradition, which gives first place to women and older men. The Mexicans are given to hospitality. To be convinced of this we have only to know them in their homes. With this hospitality we are shown real courtesy.

The Mexicans are very kind hearted and only when they are unduly aroused are they otherwise. They are cheerful, seem happy and do not want to work unless they can be cheerful.

The three distinct climates found in Mexico are caused almost entirely by the variations of altitude.

In the dry hot climate, famine often causes much suffering. The laboring class in Mexico compose two-thirds of all the people. They are pure blood Indians and half-breeds. These half-breeds are called Peons, and four-fifths live from hand to mouth.

We find their habitations so simple, we can hardly call them homes. T here are huts made of dirt mixed with straw and dried--huts of cane so small the inhabitant must creep into them, then shanties of bark and shanties of anything that will screen.

The problem of the Mexican at home, is not so much housing, for in most localities, houses are not very much in need.

The problem of the laboring Mexican is food. There is more unity in Mexican life in the choice of food than in anything else. The Creoles still retain their European tastes, otherwise the same kinds of food are taken and relished by all classes.

Quality and quantity vary with the income, but the same desire for the rich greasy and nitrogenous foods. The Indian and peon live almost entirely on tortillas made of corn meal and the Mexican beans cooked with grease and seasoned with hot peppers. The Mexican does not relish a salad, and he eats very little fruit at meals.

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In Mexico the rural people live almost entirely in villages, and the Mexican will sometimes walk a long distance each day to and from his work. Sometimes he goes to the mines, or he may go to the railroads, sometimes to the mills near his home.

The sanitation in these villages is very poor and in these humble shanties there is only a woven mat of palm fiber for a bed, often with nothing for a pillow, and a single blanket for a cover. The lower class we find even less comfortable.

Thus, custom, climate, and human nature combine to perpetuate the conditions from century to century. The Mexicans as a people are always near poverty's door.

The chief vices in Mexico are gambling and drunkenness. Their standards of morality are low compared with ours.

We can not be surprised at the illiteracy in Mexico when we know the conditions for hundreds of years. Scarcely one-tenth of the population has a common school education. It has been estimated from reports gathered that more than three-fourths of the people can not read or write.

However, illiteracy does not keep the Mexican from being reverent. He is noted for his reverence. Common expressions are, "If God is willing", "Thanks be to God."

The common people when passing a church uncover the head. When the church bell rings the noon hour and the sunset, the working man removes his hat. The church bell is a call to

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prayer--the idea that every person in hearing should pause, and repeat the Magnificat or if unable to do that, at least an Ave Maria, or the Pater Noster. Many who do not do that will at least recognize the call.

The Mexican is deeply and inherently religious, even before the coming of the Spaniards the natives were distinctly religious, and under Aztec rulers religious practices were highly developed.

According to the Mexican census of 1910, almost the entire religious population was given as Catholic. This is misleading, for they use the word "Católico" almost synomonous with the word good. This census gives 68,830 Protestants. The cross is supreme, supported alike by the faith of white or mestizo, Catholic and Protestant, and the superstition of the inbred tradition of the Indian.

The Mexican family group is organized along patriarchal lines, with the father as the head--the ruler and arbitrator of the destinies of his household. The Mexican family is stable, it is one of the Mexican's safe foundations. The love of home and home life in Mexico is beautiful. Wives are devoted, and often very excellent mothers. The home ties are deeper than we understand. They consider marriage as a church rite. In very recent years divorce has become a part of Mexican legal procedure.

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his heritage and also find in the humble home of the laboring Mexicans few or no books.

He Knows little about the postmen, there is no evening lamp, no easy chairs, perhaps no table. We may find many smoking cigarettes made of home grown tobacco rolled in corn husks. These are substitued for books."(1)

We find the ranch house, used not only for a dwelling, but for a place of storage also. We may see inside, saddles, and sometimes we may find piles of corn, beans, peppers, beef and cheese. The flat roofs are pilled high with feed for any stock they might possess.

When we get a glimpse of the crude way of living we can hardly believe that the Mexican is artistic. He is innately so. He will stand for hours and listen to classical music. The Mexican loves music and not only music, but shows his fondness for the beautiful in trying to have flowers around his humble home. Their sense of beauty is remarkable, not that this sense has been especially cultivated. The generations of existence in the wonderful natural beauty of the mountains in Mexico must influence the people who see it. These people have a passion for color--~~why not~~?

Men who have really made a study of the Mexican and know him in Mexico as well as in the United States are united in their expressions of the many good qualities of the people.

(1) Thirty Years with the Mexicans--A. B. Case p. 67

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(1) Thirty Years with the Mexicans--A. H. Jones p. 87

He may yet be a child in thought and action. That his temperment can produce great leaders, has been proved in his own history and the history of the world.

Exploitation that degrades the individual and makes life bitter can not yield the finest fruit.

The mountainous peninsula, Lower California, causes many border problems. The liquor trafic, gambling and all other vices, that are found in such communities. The effect of these places of vice, so near the line, is not only disastrous to Mexicans, but also to the younger and older life on the American side. We regret to say the United States is responsible for many of these problems.

The late revolution and often the tyrannical government before the revolution, was not conducive to good citizenship. These unsettled conditions in Mexico have driven thousands of Mexicans to the United States. A large per cent have remained in the southwest. Here they have peace, safety, guarantees of life and property--good wages, and educational advantages for their children. Education for the children has a strong appeal to the Mexican parent.

The Mexicans who come to the United States are of three types, the leisure class, who come for political, educational or business reasons, the middle class, who come for study, business opportunities or professional advances, and the peon or laboring class for economic betterment. It is this last class that constitutes the greater part of the immigration and it is the laboring class that we shall study.

We cannot be surprised that they would want to escape such conditions.

They come from Mexico in search of new horizons. They come because they have heard of better conditions, more work, better wages and schools for the children. They have been especially encouraged because railroad companies, beet growers and others who were in search of laborers have gone down on the border and even into Mexico and offered them what to the Mexican was a good wage.

"The Mexicans have inherited wandering habits from Aztecs and Castillians and to this adventurous impulse the fact that they go in search of the treasure toward the unknown is an indication of character and a strong desire for something better." (1)

The State Press of the Dallas News, sometime ago had this:

"By the way has anybody noticed the greatly increased movement of Mexico out of wet Mexico into dry Texas? If the Mexicans are an inferior people how is it that thousands of them are leaving their own country, where booze flows freely and coming to a foreign country where it flows not at all? Is this not a sign that the Mexican wants to prosper where prosperity is for all?" (2)

Much has been said about the laziness of the peon.

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"They gradually emerge on a higher plane of living than they ever before experienced. They obey the laws, respect authority and prosper according to their capacities." (1)

We find the Mexican laborer today in almost every state in the United States. They are in Texas, New Mexico, Arizona, and California in large numbers. Oklahoma, Kansas, Colorado, Nebraska, Minnesota and Michigan have them in smaller numbers. In the mines in Pennsylvania and other eastern states, we find them. New England and New York have some, too.

The number in the United States is placed from 2,000,000 to 3,000,000. No one can tell how many because all do not enter legally.

It is so easy to cross the miles of unwatched line and so many migrate. The government knows how many cross legally, and certain methods have been worked out, however for determining the Mexican population of various communities by getting the figures furnished by the school board,

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the health board, and surveys.

The largest Mexican colony in the United States today is in San Antonio, Texas. El Paso, Texas, just across the border from Chihuahua, where history was made during the Revolution is now a great center for Mexican immigration.

"About fifty-five per cent of the population of El Paso is Mexican." (1)

Los Angeles has a population of Mexicans that reaches into the thousands. In a report of 1924 it was estimated at 100,000.

There are scores of cities and towns in the states on the border composed almost entirely of Spanish speaking people. It is estimated that from one-eighth to one-fifth of Mexico's former population has come to live under the Stars and Stripes, and that means a share of Mexico's problems has been brought to the United States and will affect our national life.

In Oklahoma and Texas we find them as laborers on the railroads and in cotton fields picking cotton. In Kansas and other central states they are found on the railroads, and almost every town has a small colony.

All beet growing states have many hundred. Omaha has one thousand. There they work in the packing plants. St. Paul has almost as many for the winter, gathered there from the beet fields. Idaho and other agricultural and

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In beet fields they work about five months, then either go back or remain in colonies near.

"Chicago has more than 15,000 Mexicans now." (1)

"While the greater number work on railroads, in cotton fields, beet fields and in mines, it was Mexican labor that made possible the Roosevelt Dam in River Valley of Arizona. A few years ago the valley was a cactus desert. Since this irrigation, one of the largest cotton growing enterprises in the United States is in the Salt Valley in Arizona, comprising 150,000 acres, cultivated almost entirely by the Mexican labor." (2)

The Mexicans in California are becoming very proficient as florists, also as laborers in orchards.

We find them engaged in almost all occupations--street sweepers, news venders, cobblers, teamsters, ranchers and among the educated class, we have lawyers, ministers, social workers, and doctors.

"The general evidence is, when the Mexican is properly treated and well fed, he is a good worker. There is very little evidence to the contrary. In many instances, the Mexican is underfed. Social workers and others have made inquiries of many employers of Mexicans in the United States.

(1) Board of Home Missions and Church Extension M. E. Church.
(2) Mexicans and Spanish Americans in the United States J. S. Stowell pp. 4-5.

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The Mexicans in California are becoming very proficient as florists, also as laborers in orchards.

We find them engaged in almost all occupations--street sweepers, news venders, cobblers, teamsters, ranchers and among the educated class, we have lawyers, ministers, social workers, and doctors.

"The general evidence is, when the Mexican is properly treated and well fed, he is a good worker. There is very little evidence to the contrary. In many instances, the Mexican is underfed. Social workers and others have made inquiries of many employers of Mexicans in the United States.

(1) Board of Home Missions and Church Extension M. E. Church.
(2) Mexicans and Spanish Americans in the United States J. S. Stowell pp. 4-5.

His employers are one in the statement that in their judgment the Mexican ranks well as a dependable, industrious, workman, quiet and seldom causing trouble." (1)

The Mexican is considered superior to the negro in isolated farm work, especially as a truck grower, in clearing land where little supervision is needed, and lonely work as herding on the plain.

Railroad officials say, they are good track laborers, clean cinder pits, wiping engines, cleaning cars, icing cars, loading stock, and they are very good machinists, also boiler makers.

"The Mexican has come to the United States to stay. He may go back and forth especially those near the border; great numbers never will return. He remains to increase America's wealth as well as her problems of housing, poverty, crime and all attendant evils. He continues a permanent factor and is testing our facilities for surmounting the handicaps of illiteracy, for the promotion of real citizenship." (2)

These immigrants are at heart Mexicans. They live here, work here and many will die here. A very small number are even naturalized. There are logical reasons for this. This peculiar attitude, on the part of the Mexican has a historical, a temperamental and a social background.

(1) Ibid, P. 5
(2) The Mexican in Our Midst, by Rev. Rodney W. Roundy. P. 3

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So many of them are so near the mother country, that they cannot realize they are in a different country. The Mexican has very much of the Indian characteristics. Always watchful, they are by nature superstitious and view almost every move with suspicion.

There were seeds of hatred sown early in the nineteenth century, during the days of the Mexican war. That hatred, with their natural fear of changes and their undeveloped intellect, coupled with their inherent patriotism for their native land makes it hard to become a citizen.

It is different with the immigrant from Europe. He has the ocean between the mother country and the United States, and most of them came expecting to become citizens.

Therefore, "this new immigration constitutes a national as well as a border problem." (1)

We usually think of the problem affecting only the southwest. When we follow the trail and find them in small numbers in nearly all of our states, we begin to realize, that while the great problem is in the border states, it is beginning to be rather serious in the beet growing localities of our northern states, and if the Mexican continues to come east it will sooner or later, at least, be a responsibility there.

The problems that affect any part of the United States affect the whole to some degree.

(1) Ibid, P. 2

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(1) Ibid. P. 8

It is important that we as a nation develop in them a love for our country, and that we do not allow these people to see and know only the inferior, undesirable side of our country. They must know our ideals, our standards, and must feel a responsibility in upholding them. This is important whether they stays with us or goes back to Mexico.

To allow him to live under the conditions that we usually find him, will not make a good citizen, neither will he, if he returns to Mexico have a very great respect for the United States.

Yes, he is paid wages when he works it is true, but he should not be left a victim of shiftlessness or of revolutionary and anarchical tendencies.

The housing of the Mexican is a problem both north and south, just as the housing of the immigrant laboring class is anywhere.

Someone has said, "The most pitiful victim of modern city life is not the slum child who dies, but the slum child who lives. Every time a baby dies, the nation loses a prospective citizen, but in every slum child who lives, the nation has a probable consumptive and a possible criminal."

Oh, the pity that such may be true.

We can find no where that the housing conditions are a credit to our country. In many places, the people are improving these conditions, however.

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From surveys made and reports given out from cities of the north, the Mexican becomes a liability, especially in the beet growing localities, for the Mexicans live in groups in the outskirts of the cities, and in mere shanties, where sanitation is poor, and the weather so much more severe than in Mexico, all these hardships, together with their lack of thrift cause a real handicap for both Mexican and the city.

"Michigan has solved the housing in winter for themselves, at least. The beet growers pay five dollars less per acre, but send them back to their homes for the winter." (1)

Those who work on the railroads are usually housed in box-cars or shanties near the track. We often find that the Mexican housewife is making an effort to beautify these habitations.

The illiteracy is about the same in all localities for the Mexican comes from a country that is from eighty-five to ninety-five per cent illiterate, and the laboring class would no doubt be classed even at a greater per cent illiterate.

Their helplessness is pathetic, and they are so anxious to have their children in school. The adults desire at least to learn some English.

The people are very poor coming to us as they do from centuries of depression, we cannot expect anything else.

(1) Survey May 15, 1924--Without Quota

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(1) Survey May 15, 1921--Without Smoke

Low vitality which may have many causes, not retarded by good wholesome food and proper housing, will and is causing a high death rate. They have many preventable diseases, tuberculosis, venereal diseases and many minor ailments. The Mexican, not only has poor food but insufficient quantity. Surveys tell us they are not as well fed as other immigrants in the United States. They have come from a warmer climate and have lived outside so much of the time, then to be overcrowded, poor ventilation, lack of facilities for cleanliness, all these changes do not have a tendency to make the Mexican stronger.

A race that is poorly housed, poorly fed, and in depressing environments, fall easy prey to crime. According to figures available Los Angeles, California has made the most careful surveys.

"In 1919 of the arrests that were made 5.5 per cent were Mexican. The Mexicans constitute approximately five per cent of the population. There is no very great difference between the percentage of crime among Mexicans and the percentage for the city as a whole.

The following crimes other than drunkenness rank highest in the order named:

Violation of traffic regulations, vagrancy, petty larceny, disturbing the peace, burglary. Seventy-seven per cent of the offenders were born in Mexico. The Mexican children caused thirteen per cent of the juvenile delinquency

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of the city." (1)

The border cities are so near Mexico that the crossing is easy and it makes a convenient haven for criminals, and Mexico in turn offers similar attractions to law breakers from the United States. We find that the Mexicans generally are a quiet law-abiding group. Those who have been admitted will go back and forth to some extent. We now have so many here that the Mexican is not lonely. He has many reasons for remaining in the United States.

The boys and girls who have been born here and who are growing up, attending the public schools, and forming attachments here, have no appeal from Mexico as the home land; and those who have come across and can return so quickly and with ease, who do not intend to be citizens, we can either eject or treat kindly while they remain with us.

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Will we permit the Mexican to go as far along the pathway of achievement as his ability will permit him to go? It is only on this basis that we can hope for best results.

Legally the Mexican in the United States is a "white man," his children are in our public schools, he is not discriminated against in public places; yet there is a difference. We find bad Mexicans it is true--it may be the percentage of dishonest, poverty-stricken Mexicans is greater than that of the same class of Americans.

Is it an indication that the Mexican is born with a particular moral deficiency or is it because of his unfortunate political and religious environment?

The essential thing for us to recognize is, that the Mexican is with us to stay, and we must not forget that the Mexican is helping to make America a better place to live. His work on the plains, where cactus and sage brush grow, now we have not only plains of beauty but plains that are very productive.

"It is easily possible for most American employers of Mexican workers to make out a case in favor of the Mexican worker as an economic asset in the industrial process. But the problem of determining whether Mexican immigrants are assets or liabilities from the community point of view is more difficult of solution." (1)

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There is a difference of opinion on these questions; however, each type of opinion may be supported by statistics.

Professor Bamford says,"Regardless of the contradictions involved in the opinion and statistics it is possible to draw two general conclusions. First, Mexican immigrants appear to be a community burden no greater than their population proportions would warrant in the matters of mental and physical defect; second, Mexican immigrant cases of poverty, dependency, and crime seem to be more frequent than among other groups in proportion to population." (1)

Probably no greater percent of the adult Mexican immigrant population will become American citizens in the future than in the past. It is the children of these Mexican immigrants who must interest us. Shall these children who will be American citizens, be reared in shanties without proper home care? To make good citizens of these children and of the young people, there must be an understanding of them. It is the opinion of those who know them best, that no legal pressure and no physical force will ever make American citizens out of Mexicans. A little friendly sympathy and persuasion, interest in their welfare will do more to make them respect and love America than any amount of argument or

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There are American towns mear the border which are 85per cent Mexican and where Spanish is the language, and there are towns near the border in Mexico where English is almost as much spoken as Spanish.

It will be some time before there will be just the one language spoken on the border and there is nothing that will aid more to a better understanding than the knowledge of each other's language. If we understand these people and if we break down the barriers that separate us from our own Spanish-Americans in the mountains, is it too much to expect leadership from them that will not only mean building for good in the southwest but will furnish leadership for any "ventures for brotherhood" in all of Latin-America?

The Latin Americans are within our gates and to teach them to be good citizens is a responsibility that the United States as a government and the Christian people cannot afford to neglect.

There are problems on the border that are not found away from it. "Mexico like the United States is divided into states and border conditions have varied greatly from state to state. In Sonora, there has been a rather strict censorship and when one visits in these towns near the border, he is not offended by open vice. At the Lower California border points, quite a

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contrary policy has been adopted. There are many places of vice just across the border and it is reported Americans own and operate them." (1)

The effect of these places so near the line, is not only disastrous to Americans but also to the younger and older life on the American side.

Another great problem for the border is that so many are migrant laborers. When work is finished one place they go on somewhere else, some times north and some times some other direction, especially is this true of those who follow seasonable fruits. This furnishes one of the greatest difficulties against which we have to struggle. The most of the Mexicans are entirely foot loose and can easily move from place to place.

In a report from Dr. McLean's work:--"A Sunday-School which averaged about seventy-five during the year, it was found that they had the names of 642 different children upon the rolls." (2)

In the cities on the border states besides the problem of housing, and other social problems, there is a more or less possibility of the population shifting not only to some other city or back to Mexico, but for some reason ~~it will have to shift~~ to some other part of the city.

(1) Mexicans and Spanish Americans in the United States--J. S. Stowell--page 59

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"In Los Angeles the Mexicans situated around the Plaza and in Marcey Street District, will be forced to go to other parts of the city within the next five years. The city has planned the erection of a Union Passenger-Terminal." (1)

There are several plans for the location of this; if the Plaza site should be chosen, ten thousand will possibly have to move to another part of the city. This is only an example of the problems that confront Los Angeles, and similar problems are to be solved in other border cities, where there are great numbers of the Mexican people. Los Angeles has faced and is yet facing a serious problem of housing the Mexicans. The situation just mentioned makes it much harder to solve.

In 1920 Miss Elizabeth Fuller received her degree of Bachelor of Arts from the University of Southern California, with a Major in Sociology. She was a resident in the Neighborhood Settlement House, 1919-1920. She made a survey of the housing problem in that locality.

"Instinctively, Mexicans huddle together in certain districts, and since one district can only contain houses for a certain number it is not unusual to find two or three families housed under one roof; the house

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containing not more than four or five rooms.

The Mexican hospitality extends to cousins, uncles, aunts to room and board with them. These will be three and sometimes four beds to one room, sometimes children sleeping on the floor. These places of abode are almost entirely without furniture and in these districts, no electric lights, no plumbing.

The Mexicans of the laboring class, have never been accustomed to very much in Mexico, and will be content with an old store building, an abandoned, neglected mill, a tumbled down house, anything that affords a shelter.

In a survey of fifty Mexican families, Miss Fuller made this data:-

Average number of families per house.....	1.30
Average number of persons per house.....	5.78
Average number of adults per house.....	2.68
Average number of children per house.....	3.10
Average weekly wage per family.....	$24.11
Average monthly rent per house.....	$ 9.80
Average number rooms per house.....	3.32
Average rent paid per room.....	$ 2.85
Average size of rooms 10ft. by 8ft.....	
Average number of beds per family.....	2.25
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In Mexico these people have lived huddled together in habitations of one or two rooms in the midst of indescribable filth. Women are chattels; children are born diseased and feeble-minded. Lazy and shiftless, the Mexican has lived satisfied from day to day. If the same conditions are allowed to develop in Los Angeles it will not be conducive to energy and ambition. If America is going to awake the latent powers of the Mexican, she cannot offer him miserable shacks for a shelter, neither can she afford to develop a race of beggars and paupers. The Mexican accepts what he is given. If he is poorly housed, he soon becomes the recipient of all manner of philanthropy. He does not need philanthropy. He should be made self-reliant, proud of his own efficiency, and independence.

Miss Fuller in making this survey found her"task an easy one for she found courtesy and ready wit, unrestrained gratitude and affection of the Mexican, amid the discouraging findings, she was not discouraged." Following are some of the points given in her summary that will apply anywhere.

"The crowded conditions and the absence of pleasing environment are a menace to the morals of the Mexican.

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The tuberculosis prevalent among the Mexicans is due to dark, ill-drained habitations. Satisfactory homes must be provided for the Mexican in order to promote good citizenship. The young Mexican needs a home rather than a shelter, otherwise he will lose the filial affection characteristic of his race.

Education of the house owner concerning the poor housing condition is necessary for immediate improvement." (1)

"The dumb bell tenement is not found in Los Angeles, but the house court, the remodeled residence and the shack are given triumvirate, reaping their toll in premature death and preventable sickness.

Christianity dares not rest until the habitations of the Mexicans are fit to house folks created a little lower than the angels. This report also states these conditions are improving, but does not mean that the housing problem is solved. It means intelligent social action, backed by an enlightened Christian conscience can save a city from its slums, with the same effectiveness that Christianity saves an individual from his sins." (2)

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"Dr. Emery S. Bogardus of the University of Southern California in a study of 1202 house courts in Los Angeles showed that 298 were occupied by Mexicans and that these courts were of the worst type. It was to these house courts that Jacob Riis referred when stating that Los Angeles slum conditions were as bad as those of the New York tenements." (1)

That the city of Los Angeles, has made these surveys, and has furnished so much material concerning conditions in that city is an indication that she is thinking, planning and doing.

What is true of the problems in Los Angeles is more or less true in other California cities. California is helping the Mexican to a higher plane of living.

New Mexico, has not the same problems as California. She does not have the large cities. Oklahoma and Kansas have problems, but not so great because they are not in such large numbers as in California. Very few towns of any size in these states, that do not have from twenty-five to one hundred or more of the Mexican people.

In the southern part of Oklahoma where cotton is grown, they are in larger numbers during the cotton season.

The railroads in both states employ the men as track workers. They are shifted according to the needs.

(1) The Mexican in Los Angeles. Los Angeles City Survey 1920--page 6.

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Colorado, Nebraska, Minnesota, and other best growing states, have a greater problem of housing than of feeding during the season they do not work in the beetfields.

"In Omaha last year, there were about one thousand Mexicans. The number fluctuates depending on the demand for labor. In South Omaha there are about six hundred living near three large packing-houses. There are also small settlements.

Here very few are employed in beet fields, the greater number are employed in the packing-houses or on the railroads. Those who work in the packing-houses are guaranteed 40 hours of work per week at forty-four cents per hour. The single men pay $7.00 per week for board and room." (1)

In Minneapolis the problem is greater, because the winters are more severe, and the Mexicans there, are almost entirely from the beet fields. The large wage had induced them to come and the work lasts only four or five months . They do not know how to provide for the winter, as a result were found shivering and destitute; hence, a number must receive aid from the community chest. Chicago has the largest number of any city east of the Mississippi River. We can find very little definite information concerning

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The border problems are greater because of the great number of Mexicans and Spanish-speaking people living there.

"The public schools are a real service in training for citizenship; however, they are limited in usefulness in some places.

It is hard for the child from Spanish-speaking homes to learn all that the English-speaking child learns. He is at a disadvantage, he not only does not understand the English as well, but, he hears only Spanish at home.

The public school teacher has so many duties, if he understands the situation, he cannot have time to help very much.

Social workers can sometimes get an approach to the perplexity of the pupil in the public school, that the teacher cannot." (1) Especially the rural schools in New Mexico have been further handicapped by lack of educational training. The law in New Mexico provides that public school instruction must be in English, but the English words may be explained in Spanish.

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In most communities where these schools are located, they are one real factor in the community for training for citizenship. In many cases the teacher's cottage is the only place where English is spoken.

The influence has been far-reaching.

Many Spanish-speaking people, who are affiliated with the Catholic Church, pay taxes to support public schools, and will pay tuition to send their children to a Protestant Mission School." (1)

The excellent opportunities offered in these schools including opportunities to learn the English language have made them desirable.

In the other border states there has not been the need for Mission Schools as in New Mexico, and very few have been organized outside the state.

El Paso has a school that is rendering splendid service by serving the boys and girls from each side of the line. The parents want them to know English,

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Some Mission Schools adapt themselves to this need, by giving all instruction in both English and Spanish. Other schools teach Spanish as a separate subject. Besides the educational work supported by the Protestant Churches, the different denominations are furnishing pastors and other helpers for definite Christian work.

"The Baptist Church is furnishing regular pastors assisted by women missionaries.

Special classes in industrial work for women and girls and also classes in English.

Special work in behalf of young mothers and infants. All Baptish Churches are urged to care for Mexicans in immediate neighborhood by forming classes and holding preaching services." (1)

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The Protestant Episcopal supports Neighborhood Settlement Centers and through these many activities are carried on.

The Seventh Day Adventist Church supports the White Memorial Hospital. This is rendering good service to a large number of Mexicans. Protestant work for the Mexicans

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The Young Women's Christian Associations, The Young Men's Christian Associations, The Salvation Army, all are doing service. In practically every town in the Southwest where there is a group of Mexicans the churches are doing something for them. Often it is very little.

The social service program has taken on many forms since the influx of Mexicans into the United States. This includes the maintaining of employment bureaus, the good-will industries, the establishing of medical and dental clinics, home visitation, practical nursing, hygiene, sanitation, manual training, and other useful knowledge.

Mothers are taught sewing, cooking, homemaking, and care of children.

Boy scouts, Girl scouts and other clubs are maintained for the children and young people. Reading and rest-rooms are maintained in some places. This does much to establish confidence on the part of the Mexican in the people of the community. A work worthy of note is being done in Oxnard California.

"In an effort to overcome the indifference and more or less ill-feeling on the part of the Anglo-Americans toward the Mexicans, community service led the way in that effort, music and recreation furnished the means. An endeavor was made to find out what the Mexican wanted, then to help him

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Day nurseries, child centers and other clinics are maintained for the children and young people. Reading and work-rooms are established in some places. This does much to establish confidence on the part of the Mexican in the rest of the community. A good working of this is being done in Oxnard, California.

In an effort to overcome the difficulties and hope or lose ill-feeling on the part of the Anglo-Americans toward the Mexicans, recently movies had the way in which effort, music and recreation invaded the scene. In endeavor was made to find out what the Mexican wanted, then to help him

get it. The first was a rebote court.

"Rebote is a Mexican National game and is played somewhat like the American hand ball. The chairman of the Latin American Committee got the Mexicans to come out on Labor Day and lay out the grounds. Night playing was made possible by electric lights.

" The Mexican men and boys began to use the grounds constantly. The chief of police stated that there had been a great decrease in petty crime due to the play-ground.

" The responsibility of caring for the play-ground was assumed by the Latin Americans. Several months after the play-ground was opened a community band was organized. A Mexican for a leader.

"The philosophy behind the success of the efforts at Oxnard was this, it is no use to give charity. Only slight progress can be hoped for through patriotic speeches, or the superficial methods of past Americanization work. To invite the Mexicans to join in bringing about better community life,--let them help. Let us help them to find self-expression and recognize them when they aid in serving the community."(1)

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From some personal experience with these people we find them quiet, courteous, willing to assume responsibility. They want better conditions.

Mr. Jay Stowell, in discussing the conditions in the Southwest, "Calls the country an empire in itself, but its marvelous resources have only begun to be exploited." Mr. Stowell reviews the progress made in the last ten years. "Hundreds of thousands of acres of what was supposed to be desert have been transformed into a garden, great pumping outfits have been established, and these are increased. Dams built, irrigation projects opened and electric power plants erected, the great desert is transformed and the Mexican is making it possible." He says, "We are building this great empire to a great extent out of stones quarried from human quarries of Old Mexico. Up to date, we have moved ahead without much plan and with slight vision. It is time that we should consider with care what we are building, in order that the product of the formation plans might be pleasing and worthy of a great nation established upon principles of justice, enlightenment, and human brotherhood.

"Among those who have seen, is the Mormon Church in the very center of the Southwest--the Salt River Valley of Arizona, the mormons have quietly established themselves on thousands of acres of the most productive soil. They have reared their neat chapels, and now they have projected a Mormon Temple to cost at least $600,000. This will make

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"Among those who have seen, in the Roman church in the very cradle of the Southwest--the Salt River Valley of Arizona, the Roman have quietly established themselves on thousands of acres of the most productive soil. They have erected their most concrete, and now they have projected a Roman temple to cost at least $500,000. This will make

this rich valley a great Mormon center. They will send missionaries to work among Mexicans, both above and below the border. Already many adherents of Mormonism are reported in Old Mexico. Recent reports indicate thirty-seven Spanish speaking Mormon missionaries in the states of Arizona, New Mexico, Texas, and Colorado.

It is for the people of America to determine whether the ideals of Mormonism, of the I. W. W., of radical socialism, of Atheism and infidelity or the very best that America has to offer and to dominate the Southwest which is today in the making."(1)

We cannot expect the wholesome leadership for the new day, a leadership that will help mould the young lives for Christian usefulness from anywhere except Christian educational environments.

The call is strong for an inter-denominational program and plan. A program that is permanent will furnish that bond of union and a working center of Christian life.

The people who live in the border states as well as the social workers, and those who are teachers in the mission schools are grateful to the Government of the United States for the stabilizing effects of the troups stationed along the border during the years of unrest.

It is very human to look for results. Sometimes we think we

(1) The Near Side of the Mexican question by Jay S. Stowell, pp. 121-122.

have put a great deal in the work among the Mexicans, when really we have put very little and have been slow about it.

We do have something that should afford real joy--the Mexicans do respond when treated well--we have some splendid leaders among them--very devoted Christians.

The Superintendent of the Mexican work in California, for which the Methodist Episcopal Church is responsible has this to say:--"The only occasion we can discover for pride and joy is the response of these people without a country and without a Christ.

"Though many are repulsive in their crime, poverty, and shiftlessness, the mass of Mexicans and other Spanish peoples are noble and the most responsive to the Gospel of all our unevangelized immigrants. The giving of self-support this last year in the Methodist Church was over $12,000. They are not only responding by dollars but are sending out some splendid leaders."(1)

(1) Rev. Vernon M. McCombs, Superintendent of Spanish and Portuguese work, Southern Californian Conference.

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SUMMARY

We have a slight knowledge of the Mexican at home, we have his traditions, and his origin. We know that the racial background of the Mestizo is the Spaniard and the Indian. We found that the racial characteristics were, courtesy, hospitality, kindheartedness, reverence and cheerfulness. That his family life is stable and often beautiful indeed.

We know that the climate especially in the low lands, is not conducive to ambition. While the Mexicans have a religious background, it was Catholicism which did not uplift the oppressed.

The laboring class in Mexico had little or no education. It is not surprising that we have 2,000,000 Mexicans within the borders of the United States, bringing with them some of Mexico's problems.

It is the privilege and the duty of the government of the United States, also of the Christian people to help these less fortunate people to a higher plane, and to do this, they need better housing, less crowding, and a wholesome training for citizenship, and an uplift of clean joy.

Every race in America has its vices, also every race has its virtues, and it is the task of the Christian people to burn the dross and strengthen the virtues.

The Mexicans have a religious background but they do not have a practical Christian education. Catholicism did

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The Mexicans have a religious background but they do not have a practical Christian education. Catholicism did

not furnish this. Protestantism is supplying this need to some degree.

One of the most effective ways of accomplishing this has been through community centers where Christian home atmosphere is found.

From such influences, the Mexican is responding by his aid in supporting the institutions for his benefit and is also furnishing some splendid leadership.

William Booth gave to the world as his motto, the one word, "Others."

Did not Christ mean the same when he said:

"He that findeth his life, shall loose it; and he that loseth his life for my sake, shall find it." (1)

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